THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated." DOCTRINE AND COVENANTS 88: 124.

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THE DIVINITY OF JESUS CHRIST*

ELDER ORSON F. WHITNEY

OF THE COUNCIL OF THE TWELVE

PRESBYTERIANISM'S PROBLEM

AN AMERICAN NEWSPAPER of recent date has a communicated article from which I take the following:

"Columbus, Ohio, May 19th, 1925.—The General Assembly of the Presbyterian Church, which for the purpose of Church government corresponds to the Congress of the United States, is likely to decide within the next week whether a minister may still remain a minister if he answers: 'I don't know' or 'I don't believe so', when asked whether Jesus Christ really raised the dead, walked on water and was born of a virgin mother. . .

"The Presbyterian Church will face its problem with two determined groups standing militant on either side of the question and a third group in the middle.

"The fundamentalists, who accept the Bible as the Divine word, hold that Jesus, to be God, must be omnipotent, capable of any miracle. . . . the all-powerful God of the universe.

"The modernists, or religious radicals of the clergy, who have been most conspicuous in New York, do not assert that Jesus Christ was no miracle worker. They do not claim that He would be unable, if so minded, to perform a modern miracle. They simply aren't convinced that He was or could.

*Address delivered in the Tabernacle, Salt Lake City, Utah, at the Sunday evening session of the M. I. A. Jubilee Conference, June 7th, 1925.

"The fundamentalists want the dissenters to accept the Presbyterian religion as it is, or get out of the Presbyterian clergy. The modernists, regarding themselves as advanced thinkers, want the rest to catch up with them. And the element in between, who seem to be divided as to their leanings, want above all a constitutional, judicial trial of the case, and abhor the idea of summary action."

Thus far the article in question.

THE M. I. A. SLOGAN

At a time when the Divine character and mission of the world's Redeemer are being questioned, even by many professing Christians, it is a cause for congratulation and rejoicing that there is still found "faith on the earth"—faith in Jesus Christ as the very Son of God, as the virgin-born Saviour of mankind, as the anointed and forordained messenger of Him who "so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

Among those who hold fast to this conviction, are the Latter-day Saints, or "Mormons." And to-night we unfurl our banner, emblazoned with the slogan of the young men and young women of Zion: "We stand for an individual testimony of the divinity of Jesus Christ."

HOW TESTIMONY COMES

Such a testimony can come but in one way—God's way, not man's. Books can not give it. Schools can not bestow it. No human power can impart it. It comes, if it comes at all, as a gift of God, by direct and immediate revelation from on high.

Said Jesus to His chief Apostle: "Whom say ye that I am?" Peter answered: "Thou art the Christ, the Son of the living God." Then said Jesus: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16: 15-17).

Such was the basis of Peter's testimony and such is the basis of every real testimony of like character. They all rest upon the same foundation.

Testimony means evidence, and it may consist of divers things, fruits of the Gospel's varied gifts. Dreams, visions, prophecies, tongues and their interpretation, healings and other manifestations of the Divine Spirit, are all included in the category.

THE SUREST EVIDENCE

But the greatest and most convincing of all testimonies is the soul's illumination under the kindling and enlightening power of the Holy Ghost—the Comforter, promised by the Saviour to His disciples, to abide with them after He had departed, to bring

things past to their remembrance and show them things to come, making manifest the things of God, past, present and future.

GOD'S GREATEST GIFT

By that Spirit and by that alone can men know God and Jesus Christ whom He hath sent—to know whom, and to act consistently with that knowledge, is to lay hold upon eternal life. No greater thing can come to men while in the flesh than the knowledge of how to secure that greatest of all heavenly gifts.

To know God, man must know himself, must know whence he came, why he is here, what is expected of him by the One who sent him hither, where he is going when he leaves this mortal life, and what awaits him in the great hereafter. The Holy Spirit is the fountain from which flows this knowledge, the most precious that men can possess. By means of it comes the testimony that Jesus Christ was and is Divine.

THE EVERLASTING GOSPEL

Such a testimony was had by the patriarchs and prophets of old. They were not without the Gospel, and its glorious gifts. The Holy Ghost did not make its first appearance upon this planet in the days of Jesus and His Apostles. Men had seen God before that time, and had enjoyed the sweet influence and wonder-working power of His Spirit. Framed in the heavens before this earth was organised, the Gospel had been among men in a series of dispensations, long before it was preached by the Apostles in the meridian of time.

TESTIMONY OF THE AGES

"I know that my Redeemer liveth"—the burden of righteous Job's exultant cry, welling up from the depths of his sorely tried, suffering yet patient soul—is echoed from ten thousand hearts, yea, ten thousand times ten thousand of the faithful and the just, whose heaven-inspired testimonies have come ringing down the ages, from the days of Adam to the days of Joseph Smith. The Holy Scriptures are replete with testimonies of Christ's divinity, attested by miracles and wonders manifold.

A LIFE AND DEATH DIVINE

But even if Christ had wrought no miracle—even if He had not walked upon the water, healed the sick, cast out devils, given sight to the blind, caused the lame to walk, or done anything else that men deem supernatural, was there not that about Him which bore unimpeachable testimony to His divinity?

What could be more Divine than the life of One who "went about doing good", teaching men to forgive their enemies, to pray for those who persecuted them, and to do unto others as they would that others should do unto them? And did He not

set the example of Godlike magnanimity, by craving, while upon the cross in the agonies of death, Heaven's pardon upon His guilty murderers? "Father, forgive them; for they know not what they do."

What could be more Divine than that? Who but a God could offer such a prayer at such a time? "Greater love hath no man than this, that a man lay down his life for his friends." But here was One who could lay down His life for His enemies, as well as His friends. No mere man could do that. It took a God to die for all men—foes as well as friends—and that act alone stamps divinity upon the character and mission of Jesus Christ.

THE MEN WHO KNEW

The Twelve Apostles were His special witnesses. As such they had to know beyond all question that He was what He claimed to be. It was a new thing that was required of them. They were to vouch for His resurrection—and there had been no resurrection upon this planet until Christ came forth from the grave. He was "the firstfruits of them that slept." Those Apostles had to know, not merely believe. They could not go into the world and say: "We believe Jesus has risen from the dead—such is our opinion, our conviction." What impression would that have made upon a sin-hardened generation? No; mere belief would not suffice in their case. They must know, and they did know, for they had seen and heard Him, had even been permitted to touch Him, that they might be convinced that He was indeed the resurrection and the life. It was their right to possess this knowledge, owing to the unique character of their mission. But the world at large was required to believe what the Apostles testified concerning Him.

THE CASE OF THOMAS

One of the Twelve was absent when His brethren received their first visitation from the risen Redeemer; and when they said, "We have seen the Lord" he—Thomas—answered: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Subsequently the Saviour appeared to Thomas, saying: "Behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." "My Lord and my God", exclaimed the doubter—and was convinced (John 20: 24-28).

Thomas has been censured for demanding to see and to feel before he would believe. How much blame attaches to him for doubting, I will not presume to say. But this much seems clear: He had the same right as the rest of the Twelve to a personal appearing of the Lord—the right to come in contact with Him of whose resurrection he was required to testify. The others had seen and heard—perhaps had even felt, for Jesus offered them

that privilege. Why should not Thomas share in the same experience? What else could completely qualify him as a special witness of the resurrection?

BELIEF AND KNOWLEDGE

Sign-seeking is an abomination, indicating an adulterous disposition. It is blessed to believe without seeing, since by the exercise of faith comes spiritual development, one of the great objects of man's earthly existence; while knowledge, by swallowing up faith, prevents its exercise, thus hindering that development. "Knowledge is power"; and all things are to be known in due season. But premature knowledge—knowing at the wrong time—is fatal both to progress and to happiness.

The case of the Apostles was exceptional. They stood in a peculiar position. It was better for them to know—nay, absolutely essential—in order to give the requisite force and power to their tremendous testimony.

POWER FROM ON HIGH

And yet, even in their case, something more than the seeing of the eye, the hearing of the ear, the touch of the senses, was necessary to enable them to know and to testify of Christ's divinity. Peter knew, before the resurrection, that Jesus was the Christ, the Son of the living God—knew it by Divine revelation; and his brethren of the Twelve were entitled to the same knowledge, by the same means of imparting it.

That something besides His appearing to them in a resurrected state was necessary to qualify them for their work is shown by the fact that after that appearing, and after He had commissioned them to go "into all the world, and preach the gospel to every creature", they were commanded by Him to tarry at Jerusalem until they were "endued with power from on high." They obeyed, and the power came upon them—"a sound from heaven as of a rushing mighty wind." "Cloven tongues like as of fire. . . . sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 2-4).

That same power the Apostles gave to others, even to all who had faith in Jesus Christ, who had repented of their sins, and had been cleansed by baptism at the hands of those having Divine authority to so officiate; to the end that they might receive the Holy Ghost and by continued obedience win life everlasting.

JOSEPH SMITH AND THE LATTER-DAY SAINTS

So much for the days of old. Now as to modern times. Joseph Smith, to whom the Father and the Son revealed themselves in the early decades of the nineteenth century, and through whom the everlasting Gospel, with all its ancient gifts and blessings,

was restored at the opening of this last and greatest of the Gospel dispensations; Joseph Smith, who with Sidney Rigdon saw the Son of God sitting on the right hand of God, and gazed upon the glories of eternity; Joseph Smith, who with Oliver Cowdery beheld Jehovah, even Jesus Christ, standing upon the breastwork of the pulpit in the Kirtland Temple; Joseph, the martyred Prophet, who gave his life to lay the foundations of this work—he left upon record more than one mighty testimony to the divinity of Jesus Christ. And tens of thousands of faithful Saints have rejoiced and are rejoicing in those testimonies, confirmed to them by the all-convincing power of the Holy Ghost.

IN THE MISSION FIELD

May I add my mite to the mass of evidence upon this all-important theme? Fifty years ago, or something less, I was a young missionary in the State of Pennsylvania. I had been praying for a testimony of the truth, but beyond that had not displayed much zeal in missionary labour. My companion, a veteran in the cause, chided me for my lack of diligence in this direction. "You ought to be studying the books of the Church" said he; "you were sent out to preach the Gospel, not to write for the newspapers"—for that was what I was doing at the time.

I knew he was right, but I still kept on, fascinated by the discovery that I could wield a pen, and preferring that to any other occupation exeept the drama, my early ambition, which I had laid upon the altar when, as a youth of twenty-one, I accepted a call to the mission field.

IN GETHSEMANE

One night I dreamed—if dream it may be called—that I was in the Garden of Gethsemane, a witness of the Saviour's agony. I saw Him as plainly as I see this congregation. I stood behind a tree in the foreground, where I could see without being seen. Jesus, with Peter, James and John, came through a little wicket gate at my right. Leaving the three Apostles there, after telling them to kneel and pray, He passed over to the other side, where He also knelt and prayed. It was the same prayer with which we are all familiar: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26: 36-44; Mark 14: 32-41; Luke 22:42).

As He prayed the tears streamed down His face, which was toward me. I was so moved at the sight that I wept also, out of pure sympathy with His great sorrow. My whole heart went out to Him, I loved Him with all my soul, and longed to be with Him as I longed for nothing else.

Presently He arose, and walked to where the Apostles were kneeling—fast asleep! He shook them gently, awoke them, and in a tone of tender reproach, untinctured by the least suggestion

of anger or scolding, asked them if they could not watch with Him one hour. There He was, with the weight of the world's sin upon His shoulders, with the pangs of every man, woman and child shooting through His sensitive soul—and they could not watch with him one poor hour!

Returning to His place, He prayed again, and then went back and found them again sleeping. Again He awoke them, admonished them, and returned and prayed as before. Three times this happened, until I was perfectly familiar with His appearance—face, form and movements. He was of noble stature and of majestic mien—not at all the weak, effeminate being that some painters have portrayed—a very God among men, yet as meek and lowly as a little child.

All at once the circumstance seemed to change, the scene remaining just the same. Instead of before, it was after, the crucifixion, and the Saviour, with those three Apostles, now stood together in a group at my left. They were about to depart and ascend into Heaven. I could endure it no longer. I ran out from behind the tree, fell at His feet clasped Him around the knees, and begged Him to take me with Him.

I shall never forget the kind and gentle manner in which He stooped and raised me up and embraced me. It was so vivid, so real, that I felt the very warmth of His bosom against which I rested. Then He said: "No, my son; these have finished their work, and they may go with me, but you must stay and finish yours." Still I clung to Him. Gazing up into His face—for He was taller than I—I besought Him most earnestly: "Well, promise me that I will come to you at the last." He smiled sweetly and tenderly and replied: "That will depend entirely upon yourself." I awoke with a sob in my throat, and it was morning.

THE MORAL OF THE TALE

"That's from God" said my companion (Elder A. M. Musser), when I had related it to him. "I don't need to be told that" was my reply. I saw the moral clearly. I had never thought that I would be an Apostle, or hold any other office in the Church; and it did not occur to me even then. Yet I knew that those sleeping Apostles meant me. I was asleep at my post—as any man is, or any woman, who, having been divinely appointed to do one thing, does another.

(*Continued on page 666*)

HE WHO DOES THE BEST HE CAN is always improving. His best of yesterday is outdone to-day, and his best of to-day will be outdone to-morrow. It is the steady progress, no matter from what point it starts, that forms the chief element of all greatness and goodness.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 15, 1925

EDITORIAL

MYSELF AND I

I HAVE TO LIVE WITH MYSELF more than with anybody else. Myself and I are inseparable companions for this life, aye, and beyond, for we are immortal, Myself and I, and shall dwell together as one in eternity.

Do we know each other as we should? Are we congenial and reasonably happy in this companionship, or do we become irritating, annoying and disagreeable?

Much of the sweet or the bitter in life depends upon the company we keep, whether that company be of our own choosing or the result of conditions beyond our control. In what sort of company am I when nobody but Myself is near?

Some there are whose self-companionship is distressingly harmful. Every hour they spend alone—together—is an hour to the bad. Left to themselves they think evil, mutter wickedness to each other, and revel in pernicious gossip. In the dim seerecy of self-eommuniou they foment loathsome quarrels and concoct ill-smelling discord. Intoxieated with their own foul brew they see only distortiou in the aets and motives of others, whose most worthy efforts appear to their blear eyes as of siuister purpose. In thought they indulge debasing lusts and stain their souls with sins of the heart. It would be better for them were they never alone. They do not deserve the blessed privileges of solitude, albeit a prison cell with a watchful warden ever by their side would be to their advantage.

Let us be grateful for the eontrast of those whose best company is that of themselves. There are many such, otherwise this world would be worse than it is. I know some of these, and not a few—men and women who live in the high and refined society of their choiee selves, who are veritably a benediction unto themselves, and therefore inevitably unto others. To them an hour of solitude is an hour to the good. Their thonghts are ennobliug, their soliloquies inspiring; and to their fellows they impute, in just measure, the worthiness of their own sterling attribntes. The saered privacy of their commnuion with self is glorified by rectitude in purpose and effort. Illumined by divine light such as is invoked by their probity of desire and so graciously shed upon them, they view the things of life with clear vision and normal perspective. When alone they

bask in the sunshine of righteous ambition, and yet further whiten their souls by holy contemplation.

Occasionally Myself and I are permitted to visit in the cosy heart-homes of some of these blessed ones, and there we learn how to make our own sanctum more inviting and inspiring. We are all affected by our surroundings though in varying degrees; a clean and orderly environment is conducive to cleanliness and order of the person placed therein. Thus it becomes not only worth-while but indispensable to our well-being that we keep in the best possible state that little alcove of the soul into which we retire for self-examination and personal communion.

How is your private chamber furnished and beautified? And how is mine—the room wherein Myself and I ensconce ourselves to think alone, talk with each other, and together pray? It should be comfortable and in every way pleasing. The floor is cold, hard, bare, or soft-carpeted with the memories of good deeds—which? There are pictures on the walls, whether the apartment be poverty-stricken or palatial, yes, pictures of the past; but what do they show? They may depict scenes we never should have witnessed, sins that should have remained to us unknown; or each may be a masterpiece, in unfading colours immortalising deeds in which the angels have joy.

Myself and I should know each other well. We should visit together often; and between us there must be unreserved confidence and implicit trust. I must have such respect for Myself as to do all that I ought to do, and refrain from doing anything that I ought not to do, though no mortal but Myself may know of the act or the omission.

And so it is with Yourself and You. Don't you think so?—J. E. T.

AFTER FAITHFUL SERVICE

Elder Kenneth F. Schade is now enrolled in the distinguished brotherhood of missionaries who, after long and devoted labour, are released with honour to return to home and loved ones in the West. Under his name on the great Roster of the Mission appears the simple summary: "Arrived September 29, 1923; assigned to Nottingham Conference; thence transferred to Liverpool Office September 8, 1924."

As a Traveling Elder he delivered the Gospel message to many, sealing it with fervent testimony in public discourse and by individual conversation. From the time of his call to the Liverpool headquarters to the date of this issue he has held the responsible position of Secretary of the European Missions. This is no mere clerkship but an office of high trust and executive discretion, demanding ability and devotion. He has ministered

at many gatherings as the personal representative of the Mission President.

To the missionary cause, in field, pulpit or office, Elder Schade has given his best effort and most conscientious service. The Mission has been strengthened and enriched by his work.—J. E. T.

THE DIVINITY OF JESUS CHRIST

(*Concluded from page 663*)

PRESIDENT YOUNG'S COUNSEL

But from that hour all was changed—I was a different man. I did not give up writing, for President Brigham Young, having noticed some of my contributions in the home papers, wrote advising me to cultivate what he called my "gift for writing" so that I might use it in future years "for the establishment of truth and righteousness upon the earth." This was his last word of counsel to me. He died the same year, while I was still in the mission field, though labouring then in the State of Ohio. I continued to write, but it was for the Church and Kingdom of God. I held that first and foremost; all else was secondary.

THE SPEAKER'S TESTIMONY

Then came the Divine illumination, which is greater than all dreams, visions, and other manifestations combined. By the light of God's candle—the Gift of the Holy Ghost—I saw what till then I had never seen, I learned what till then I had never known, I loved the Lord as I had never loved Him before. My soul was satisfied, my joy was full, for I had a testimony of the truth, and it has remained with me to this day.

I know that my Redeemer liveth. Not even Job knew it better. I have evidence that I can not doubt; and this is why I am found among those who to-night unfurl the slogan for which we stand, having and proclaiming an individual testimony of the divinity of Jesus Christ.

THE DIVINE REDEEMER

He wandered through the faithless world,
  A Prince in shepherd guise;
He called His scattered flock, but few
  The Voice could recognise;
For minds upborne by hollow pride,
  Or dimmed by sordid lust,
Ne'er look for kings in peasant's garb,
  For diamonds in the dust.

Wept He above a city doomed,
Her temple, walls and towers,
O'er palaces where recreant priests
Usurped unhallowed powers.
"I am the Way, the Life, the Light!"
Alas! 'twas heeded not.
Ignored—nay, mocked God's Messenger,
And spurned the gift He brought.

O bane of damning unbelief!
Thou source of lasting strife,
Thou stumbling stone, thou barrier 'thwart
The gates of endless life!
O love of self, and Mammon's lust,
Twin portals to despair,
Where bigotry, the blinded bat,
Flaps through the midnight air!

Through these, gloom-wrapt Gethsemane!
Thy glens of guilty shade
Grieved o'er the sinless Son of God,
By gold-bought kiss betrayed;
Beheld Him unresisting dragged,
Forsaken, friendless, lone,
To halls where dark-browed Hatred sat
On Judgment's lofty throne.

As sheep before His shearers, dumb,
Those patient lips were mute;
The clamorous charge of taunting tongues
He deigned not to dispute.
They smote with cruel palm a face
Which felt yet bore the sting;
Then crowned with thorns His quivering brow,
And, mocking, hailed Him "King!"

Transfixed He hung—O crime of crimes!
The God whom worlds adore.
"Father forgive them!" Drained the dregs:
Immanuel was no more.
No more where thunders shook the earth
Where lightnings, 'thwart the gloom,
Saw that unconquered Spirit spurn
The shackles of the tomb.

Far-flashing on its wings of light,
A falchion from its sheath,
It cleft the realms of darkness and
Dissolved the bands of death.
Hell's dungeons burst, wide open swung
The everlasting bars,
Whereby the ransomed soul shall win
Those heights beyond the stars.

ELIAS, Canto 3

VISITS TO CONTINENTAL MISSIONS

An extended tour, covering the Missions in Germany, Switzerland, Belgium, Holland and Denmark, has just been completed by President James E. Talmage, who was accompanied throughout the greater part of the visit by his wife, Sister May Booth Talmage, and their son John. At Breslau a conference was held beginning on the 15th and extending to the 18th of August. This conference was attended also by President Fred Tadje, in charge of the then undivided Swiss-German Mission.

From Breslau the party proceeded to Dresden where they were joined by President Hugh J. Cannon. All details of the proposed division of the Swiss-German Mission were determined in Dresden; and the division was made effective at a conference held in Chemnitz on Sunday, August 23rd, from which date onward we have to deal with the Swiss-German Mission constituting the western section, and the German-Austrian Mission embracing the eastern part. This gathering at Chemnitz was in the nature of a general conference of the missionaries and resident members of the Church in Saxony; and the occasion will be remembered as one of far reaching importance, a mark-stone in the missionary history of the Church. The proceedings of the several sessions, which extended through three days, will be remembered by the multitudes of visiting members and investigators as of intense interest and incalculable value. There were four Mission Presidents in attendance—Presidents Talmage, Tadje, Cannon, as already enumerated, and President Charles S. Hyde of the Netherlands Mission. These were accompanied by their wives, who stand at the head of the Relief Societies in the respective Mission to which each is assigned.

President Cannon with Sisters Talmage and Cannon visited the Hannover Conference, and meetings were held in Hannover, Braunschweig and Uelzen Branches, while Presidents Talmage and Tadje were further engaged at Dresden, August 26th to 28th inclusive. All the presiding officers named were present at the Hamburg Conference, the proceedings of which occupied three days, August 29th to 31st. President and Sister Talmage spent several days in Berlin, attending week-day meetings in Branches, September 1st to 3rd. Priesthood Meeting of the Berlin Conference was held on Saturday, September 5th, and a great Relief Society Convention on Sunday, September 6th, at which Presidents Talmage and Tadje with their wives were present.

Returning to the Swiss-German Mission President and Sister Talmage and President Hugh J. Cannon were in attendance at special meetings in Nurnberg on September 9th, in Munich on September 11th, and at a conference in Stuttgart September 12th to 14th. On September 17th President Cannon and others held meeting at Interlaken, Switzerland, while President Talmage was

engaged at Geneva with President Ernest C. Rossiter of the French Mission. Presidents Talmage, Cannon and Rossiter with their wives attended conference at Zurich September 19th to 21st. Then President and Sister Talmage addressed special meetings at Frankfurt on September 22nd and Cologne on the 23rd. In all the Conference centers visited and in several other towns, special meetings of the missionaries were conducted in addition to the general assemblies. At these missionary gatherings every one present made report, bore testimony and expressed gratitude for the privilege of serving in the work of the Lord.

Each of the meetings held had its own commendable and distinguishing features; while all the assemblies had many significant features in common. The audiences ranged from sixty to over fifteen hundred and there was manifest a sweet spirit of brotherly love and sincere investigation in each place. A touching manifestation of friendship and hospitality appeared in every town and home into which the visitors went. Surely this Gospel must be more than of man if sacrifice for its sake makes missionaries and members so happy.

The visits of a Mission President to the different Conferences within his field are visits of inspection and supervision; and in a particular sense is this true of the visit of the President of the European Missions to each of the great fields within his jurisdiction. Missionaries as well as resident members and friendly investigators have been made supremely happy by these recent visits, and have derived great benefit from the words of encouragement, counsel, testimony and instruction imparted by the visitors. Throughout these wide fields, in the hearts of all the members, is a feeling of gratitude and thanksgiving.

Basel, October 3, 1925 JEAN WUNDERLICH

NOTE:—With characteristic modesty Elder Jean Wunderlich has withheld all mention of himself and the very important part he took in many of the meetings recorded in the foregoing account. His ability as a ready translator from English into German was utilised with most satisfactory effect in the interpretation of addresses delivered in English; and his own remarks, as one of the speakers, were uniformly impressive and inspiring. Brother Wunderlich has served efficiently as the Redactor of the German magazine, *Der Stern*, and is now the capable President of the Berne Conference, Switzerland. He was called to missionary service in his native land, and as yet has not seen the Utah home of the Latter-day Saints. His ministry has been a source of blessing to all for whose spiritual interests he has so devotedly laboured.

The English addresses given at the Berlin meetings were ably interpreted by Elder Friedrich Radichel, whose splendid assist-

ance at these sessions, as on the occasion of earlier visits, was appreciated by both speakers and audiences.

The visitors from England went forward from Cologne to Brussels where they met the Elders there stationed, thence proceeded to Holland and attended the Amsterdam conference September 26th to 28th. The President of the Missions later attended meetings in Copenhagen and Esbjerg, Denmark.—EDITOR.

THE MANCHESTER CONFERENCE

THE FALL CONFERENCE of the Manchester District was held on Sunday, September 27th, in Caxton Hall, Salford, Manchester. There were in attendance Elders Kenneth F. Schade, Howard Cook, Junius S. Romney, and Z. Vernon Derrick of the Liverpool Office, President Rulon W. Openshaw and Elder Adrain V. Toolson of the Liverpool Conference, and President Alvarus H. Parry and all the Traveling Elders of the Manchester Conference.

"The Book of Mormon" was the theme of the Sunday School session. In a logical and well arranged manner the children attested the divinity and authenticity of this volume of Scripture. Elder Schade illustrated by story the value of service and complimented those taking part on the program for the splendid work done.

Testimonies and wholesome Gospel truths in terms of right living were given during the day by Elders Kenneth D. Singleton, John H. Holden, J. Harrison Tomlinson, Jesse N. Decker, and James K. Knudson.

"By their fruits ye shall know them" affirmed Elder Romney, in the afternoon session, and proceeded to point out the fruits that come as a result of obeying God's laws. The fruits of living the Word of Wisdom were shown.

In the evening session President Parry stated that our unpopularity and the persecution which we receive should be taken as proofs of the divinity of the work, inasmuch as truth has always been unpopular and has been resented.

Elder Cook spoke on the current unbelief in the Bible and proceeded to point out the usefulness of Bible truths as a code of living which, if obeyed, would bring men success and happiness.

Elder Schade showed by example that it is much easier for one to have faith in something that can be seen than in an unknowable God. He said that if the principles of the Gospel were simplified to the complete understanding of all, faith would be unnecessary. He pointed out the need of exercising the power of faith in order to gain a true knowledge of things beyond man's comprehension.

JAMES K. KNUDSON, Conference Clerk

FROM THE MISSION FIELD

Appointment—Elder Devirl B. Stewart has been appointed President of the London Conference to succeed President Carl E. Pettersson.

Union Meeting—Of the Nottingham Conference at Nottingham on October 3rd, at which Brother Samuel Pears led in a discussion on "Genealogical Work."

Missionary Meeting—Of the Nottingham Conference at Nottingham on October 3rd, at which Elder Harvey P. Foster led in a discussion of the Tenth Article of Faith.

Socials—The Sunday School of the Eastwood Branch (Nottingham Conference) held a social on September 26th.

The Grimsby Branch (Hull Conference) held a social on October 2nd.

Baptism—A baptismal service was held in the North London Branch on September 27th. Three candidates were baptised by Elder Joseph M. Skeen and confirmed by President Carl E. Pettersson and Elders John H. Tanner and Samuel Bantock.

Releases—Elder Carl E. Pettersson, who has laboured in both the London Conference and the Nottingham Conference as Traveling Elder and Conference President, has been honourably released to return to his home.

Elder Parley A. Petersen, who has laboured in the Hull, Leeds, and Liverpool Conferences, has been honourably released.

Branch Conferences—Of the Hull Branch on September 27th. The speakers were President Reginald F. Beames and Elders Thomas Warram (a local resident) and Gerald R. Daynes.

Of the Derby Branch (Nottingham Conference) on September 27th. President Boyd H. Ririe and Elders Raymond H. Haight, Alex Reed Moss, and George F. Deem were the speakers.

Of the Darlington Branch (Newcastle Conference) on September 27th. The speakers were President James M. Armstrong and Elders Charles A. Halverson, Eugene H. Hall, and Ariel L. Crowley.

Of the Leicester Branch (Nottingham Conference) on October 4th. The speakers were President Boyd H. Ririe and Elders Raymond H. Haight, Harvey P. Foster, and Brother Robert G. Stanley.

Of the Gateshead Branch (Newcastle Conference) on October 4th. The theme of the Conference was "Why I am a Latter-day

Saint." President James M. Armstrong and Elders Grant W. Pett and Godfrey Holmes were the speakers.

Of the Scunthorpe Branch (Hull Conference) on October 4th. The speakers were President Reginald F. Beames and Elders LaMoin H. Wiser, Albert B. Carr, Joseph L. Muirbrook, Lavon E. Darley and William N. Newell.

Of the Northampton Branch (Birmingham Conference) on October 4th. The theme of the Sunday School session was "Tithing." The speakers were Elders Milton England, Morgan Hawkes, George T. Harrison, Leland N. Wight and Robert M. Adams.

DEATHS

McGANN—Sister Beatrice McGann of the St. Albans Branch (London Conference) died in St. Albans on September 19th. Sister McGann was born July 11th, 1895, and was baptised on August 23rd, 1903, by Elder William Stillwell.

THOMPSON—Funeral services were held in Derby (Nottingham Conference) on September 29th for Olive Thompson, nine months old daughter of Brother and Sister George W. Thompson. The speakers were Elders Raymond H. Haight and Harvey P. Foster. Elder Alex R. Moss dedicated the grave.

BANTAM—Sister Mary Ann Bantam, a member of the Oldham Branch (Manchester Conference), died October 1st, at the age of seventy-nine. Sister Bantam was baptised in June, 1916.

SHEPHERD—Sister Mary Alice Shepherd, fifty-two years of age, and a member of the Rochdale Branch (Manchester Conference) died October 2nd, after a prolonged illness. Sister Shepherd was baptised in 1907, Until the time of her illness she was an active Church worker.

SHEPHERD—Funeral services were held in honour of Mrs. Herriett Shepherd, in Nottingham, October 6th, under the direction of President Boyd H. Ririe. Mrs. Shepherd has for over twenty years been a kind friend to the Missionaries of the Nottingham Conference. She was seventy-four years of age when called by death. Elder Alex R. Moss was one of the speakers at the funeral and Elder William H. Johnson dedicated the grave. Mrs. Shepherd, although not a member of the Church, is the mother of the Sisters Shepherd, whose work for many years has been greatly appreciated in the Nottingham Branch.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN